While in the Chaco the Terena also claim to have cultivated bananas and sugarcane, perhaps obtaining these plants from the Spaniards. The Terena word for banana is *panana*, which seems to indicate a rather recent date for this plant. The Terena word for sugarcane, *caiána*, also points to the recent adoption of this plant.

Other crops cultivated were pumpkins, *kamo*; beans, *kareokí*; tobacco, *chakí*; and cotton, *nevoi*. Tobacco leaves, when mature, were picked, rolled so as to squeeze out the moisture, and dried. The rolling was repeated several times. Tobacco was smoked in clay pipes. Cotton, of course, was spun into yarn and used for weaving cloth.

DOMESTIC ANIMALS AND BIRDS

The Terena had medium-sized short-haired dogs. Parrots, macaws, and rheas were kept for their feathers. Horses, *kamo*, and cattle, *vaka*, were acquired in raids, the horses being used for warfare and hunting. Cows appear not to have been milked but, no doubt, augmented the meat supply. Cows and oxen were used for riding, the animal being guided by a bridle attached to a ring in the animal's nose. Saddles, *nikokoróti*, for both horses and cattle, were made from dried banana leaves by tying two cylindrical bundles together so that the bundles would rest, one on each side of the animal's backbone, no stirrups being used.

MANUFACTURES

The Terena made baskets, fans, and hats from thin strips of bamboo, "carandá," and from "piri." The thin outer layer of the wild bamboo was cut into narrow strips from which large and small baskets were made by plaiting. Large baskets were carried on the back with the aid of a tumpline. From "piri" and "carandá" fibers, hats and fans were made, the fans being used for killing mosquitoes and for maintaining small cooking fires.

The Terena also used netted bags of various sizes for carrying and storing food and other objects. The string used was made from the fibers of the *yulú* plant (probably a species of *Bromelia*). The leaves of the *yulú* were first soaked in water to soften the cells surrounding the fibers, the soft substance being later scraped away with a wooden knife. The fine fibers were then twisted into string, *ihe*, on the thigh or spun on a wooden spindle.

[Bananal Village]

cold spells the people sit around fires in the early morning to keep warm. 357 513

Containers found in the houses are of the following types: 415

(1) Netted bags made from *yulú* fibers used for carrying and storing sweetpotatoes, maize, and other garden produce. Small bags are called *verí* and the large ones *nimaké*. These bags can be carried on the back or used as saddlebags. The mesh averages 4 inches and the size of the twine varies with the size of the bag, generally being about the size of heavy cotton fish netting. [286] [482]

(2) Round baskets of various sizes plaited from thin strips of wild bamboo or other wild cane. Some of the larger baskets have handles, so that they can be hung from a peg in the wall to keep dogs and chickens from taking the contents. [285]

(3) Large wide-mouthed clay pots for storing water, ranging from 1 to 4 gallons in content. These pots are made by the coil method and are unglazed and undecorated. It is reported that in the neighboring village of Cachoeirinha some of the Terena glaze and decorate these large pots. [323]

(4) Flat, glazed pottery dishes are also found. These are of a dark-red color, without decoration, and are used for serving food.

(5) Cast-iron pots purchased in Taunay are widely used for cooking food. [252] [439]

(6) Empty kerosene cans are always in demand for storing water and meal. Any empty can is readily accepted by the Terena.

(7) Calabashes of various sizes cut to form cups and ladles are used for many purposes. Chimarron or maté tea is drunk from calabashes. [824] [272]

(8) Flat iron pans about a yard in diameter are supplied by the Post for toasting manioc meal. [252] [439]

(9) Wooden mortars with wooden pestles for grinding dried maize or dried meat stand in every back yard. The mortar is a round block of wood about 3 feet long and 18 inches in diameter, hollowed out in one end to the depth of 8 or 10 inches. The block is set upright, and maize is placed in the hollow and pounded with a heavy wooden pestle about 3 or 4 feet long; a common sight every morning is to see women at the rear of the houses pounding out the corn meal or dried meat required for the day. 415 412 252

(10) In some houses a few porcelain cups, glasses, and table knives and forks are seen. 415

[P. 22-B]

[Banana] Village]

When the water boils, the woman of the house puts a handful of maté leaves into a special maté calabash and pours the boiling water over the leaves. Every one, starting with the father, then sucks maté through a tube, the calabash being passed from hand to hand until all have had enough. The tube may be of cane or if the family has enough money it may even be of metal. A decorated silver tube is a luxury which few Terena can afford. After drinking maté the people eat whatever is left over from the last evening's meal, such as boiled sweetpotatoes, meat mixed with manioc meal, or whatever fruit may be available.

After breakfast the men take their tools and go to work, either to their fields or to their carpentry or building. Unless field work is urgent the women and children remain at home, the women preparing manioc meal, sewing, washing clothes, and preparing the noonday meal. Right after breakfast the women go to the wells in the village to draw water. They fill their water pots and carry them to their houses on their heads. Often many women meet at a well, each taking her turn at drawing water with a metal bucket attached to a rope. In the meantime, the other women are engaged in conversation, usually amid peals of laughter.

When the sun reaches the zenith, the men return to their houses where the women have prepared a meal of beans, manioc, and dried meat. Each one fills his dish from the cooking pots and sits apart to eat, sometimes sitting on a low stool but usually squatting on the ground. Mothers provide the food for the younger children. Maté is drunk after the meal. Eating is a private act, while drinking maté from a common calabash brings everyone together. The Terena consider maté drinking an important social activity. After eating, both men and women lie in hammocks to rest. Around 2 or 3 o'clock they arise to return to work. In order to prevent the siesta from becoming too long the Post manager rings a bell sometime between 2 and 3 o'clock.

Near sunset the men return home, rest awhile, drink maté, wash themselves, and put on clean clothing. The wives then call the men for the evening meal, which usually consists of beans, rice, manioc, and perhaps some kind of meat. Sometimes the people eat "rapadura" or perhaps sirup with manioc meal before drinking more maté.

[P.27-A]